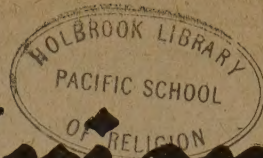


The American Friend



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REVIEW ON CONSCRIPTION

Resumé of Richmond Conference

November 1-5



FROM QUAKER CLASSICS

There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned; and takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it, nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings: for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places in the earth, who through death obtained this resurrection and eternal holy life.

—JAMES NAYLER. (1660)

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For December 2—World-Wide Christian Fellowship

(John 17:18-23; I Corinthians 1:1-3; 12:4-7, 12, 13)

ONE WITH THE MASTER

We are inclined to set great store by the last rational statement of our loved ones who are called away by death, not because they were the last words, but because we believed the person was speaking about the most important things in the world to them. The 17th chapter of John is a very precious portion of Scripture for this very reason. The words of this chapter were spoken at the time of the last supper. Judas had left the room and the eleven were in that intimate fellowship with their master for the last time.

All the hopes of Jesus were gathered up in this memorable prayer. The future of his kingdom was being committed to this weak, vacillating, selfish handful of humanity. What principle could Jesus share with these men out of which would stem right conduct in every area of life? Here it is in the 21st and 23rd verses. One with God and one with our fellowmen.

My first opportunity to hear a symphonic orchestra left many lasting impressions. First of all I wondered at the great number and variety of instruments. In size they ranged from the grand piano to a tiny flute which could be carried in the vest pocket. Many different kinds of material had been used in the construction of the instruments, which followed a multitude of designs and patterns.

Not only were their instruments different, but their music was different also. There was no one time when all the instruments were in use. During a concert some peculiar instruments were used for only a minute or two, and yet they were essential to the total achievement.

I never read this prayer which expresses the real passion of Jesus but that I hear again that symphonic orchestra. I carried from that hall a lasting impression made by one orchestra, under the direction of one master. An aggregation of seventy-five people had become a great symphony. What was the secret of this symphony? Seventy-five people of accomplishment

had responded to the direction of one master.

All symphonies have their foundation in the ability and cooperation of each player and the total effect never rises above these headwaters. The impact for good of any group will never go beyond the quality of life of the individuals who make up the group. A player need never have a concern for his relation with a fellow player if he plays according to the Master's directions. How the clash and discord would pass from the world, yes, and the organized church, if men would seriously seek to know and do the will of God.

Because a Fascist or a Nazi in Europe blows his horn out of tune, that is no excuse for every other player to follow their lead. The ecumenical movement has been set back a hundred years by this war. For the churches in Europe and America, that are backing and voluntarily participating in this war, to profess their love for each other is a mockery and a farce and will bring just ridicule from the world.

A faith in the ultimate attainment of world brotherhood is no justification for the failure of this generation to follow the teaching and example of Jesus.

Questions:

How can we attain unity with those who are in the wrong?

What can be done with the fellow who delights in making a discord?

P. M. T.

For December 10—Christ in the Home

(Matthew 19:4-6; Luke 1:38-42; II Timothy 1:3-6)

A GOOD MOTHER

As we come to the consideration of the most important institution known to man—the home, we very early become conscious that things are not what they used to be.

The changes that have come to the home in one person's lifetime are so great that it is exceedingly difficult to set up any pattern to which we can point with any great degree of confidence as the norm by which a home can be measured.

The rapidly growing number of divorces each year is alarming, not alone because it casts adrift thousands of

children without any home life, but because it is a symptom of a malignant disease which is eating at the heart of our total social structure.

No study of a beehive is complete unless it provides a thorough understanding of the queen bee and all her functions. Just so, no understanding of the home can be found aside from the mother and wife. It may be that the real function of the male is to provide the mother emotional security, power for reproduction, and the sustenance and physical conditions necessary for the maximum development of her offspring.

A well adjusted union, planned under the leading of God's Spirit, makes it possible for a man to meet a woman's needs in such a way that she is helped to nurture children spiritually and emotionally as well as physically. Such a spiritually fruitful union does not come as the result of conforming to principles and laws, but by living in the power of the Spirit that can alone make twain one flesh.

The fact that women are taking on masculine ways is in part the result of her emancipation from the servant class, but without sufficient knowledge of how to use her new found freedom.

The hope of society is not to be found in the church, although it may be an expression of it, but rather it is to be found in mothers who are enabled to be normal. Every time a child is put to the breast of a good mother, every virtue upon which a good society rests is poured into life at the most plastic stage—childhood. Deprive a child of that influence and society can never atone for the loss. While conducting a worship service in a county jail I heard a lad in his teens behind me weeping and, between his sobs, I heard him say, "O, God, why couldn't I have had a good mother like other boys."

The thing that should give us pause today is the parading of our young women before the world as something to be exploited and desired for their sex possibilities rather than seeing them as prospective mothers and queens of some home to which should be brought the spiritual resources of past generations. Time alone will vindicate the statement that, "The hand that rocks the cradle is the hand that rules the world."

Questions:

Can true monogamy be achieved by legislation?

When is a couple joined by God?

What was the good part Mary had chosen?

Are you giving your school the advantage of the Friendly emphasis found in the Penn Series?

P. M. T.

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Besides Conscription

MEN have never had complete freedom in society. In one way or another, they are coerced, restrained, regimented and even conscripted in obvious or subtle ways. The coming of society has meant order, and order has limited individual choice. Often the individual has become accustomed to these limitations and accepts them as he has come to accept a restraining traffic light or the call to jury duty. He has learned that, within definite limits, it is better for men to surrender their free choice than to have anarchy—every man for himself.

In fact, the entire trend in our present world is not toward individualism, but toward a tighter collectivism. Even the liberals and the pacifists in many ways are constantly working in that direction. At least, the force of their efforts tends toward the more controlled society, despite their protestations against regimentation. We cannot ask for world order without asking for restraint and control of its constituent parts, we cannot expect an extension of social security without putting a controlling pattern of ideology on society and political mechanisms to sustain it. What we ask for in social legislation calls for a closer organization of society, but with supposedly higher aims in view, and a more widespread justice. In doing so, the advocates of social reform may assume that the lessening of "freedom" in one area of society releases more of it in another. There is the belief that the *license* of a few should be restricted for the *liberty* of the many.

FOR DISCRIMINATING THOUGHT

It is by no means easy to steer society on a course between the bedlam of anarchy on the one hand and a social mechanism of robots on the other. In a world of perfect men, perhaps anarchy is the right answer, even in a world of good men the restrictive machinery would be gradually cast-off as antiquated. In the meantime we generally accept government as important, though it asks the surrender of a certain amount of personal "rights." It asks men to reinterpret their liberties and privileges in the light of the common good. But in the process government cannot always assure justice, with the great massive complex task which it undertakes.

It is therefore incumbent upon the idealist to remember the kinds of difficulties which his insistence upon personal liberties lays upon others. As a con-

scientious citizen he will respect the magnificent attempt by modern men to regulate their affairs collectively for the good of all. He will know that, with all of the mistakes made, there is no way of progress without the science of government. Government is, therefore, not merely something he must oppose now and then, but a human attempt to which he owes a tremendous debt as well as a candid criticism and occasional opposition.

One thing the Christian idealist must keep clear—he must try to think and act from the level of a conscience that is being increasingly enlightened. That is the final arbiter of his soul; it is the judgment seat before which human beings and institutions must *now* stand. Without the sensitizing of conscience, men of prehistoric days could not have outlived their painful attempts toward the science of human affairs, expressed in government. For the sake of human progress, men must be not only conscientious objectors upon occasion, but also conscientious affirmers of better collective ways. They must make constructive contributions in the building of local and world government.

This, we believe, has been essentially our faith. The work camps of peace time and the CPS camps of war time, with all the criticisms that may be rightly lodged against them, represent an attempt to find a partial answer in a conscientious constructive way. It has been a way of saying that we *owe* something to society, in projects that portray new ways of developing our collective life. We have not disavowed government, but have sought constructive contributions as alternatives to ways of violence.

To be sure our conscientious reactions have varied. Some have, during war, gone to prison in protest to the principle of conscription. They also serve. Perhaps when a better race of men looks back over the centuries yet to be run, it will see more clearly the service of men in prison, which the longer span of time shall have vindicated. But that new generation will be no less indebted to those who used the maximum of inventive genius at a time when it was the most difficult, in order to help government create projects that were inspired by better motives and finer concepts.

FOR WORLD SECURITY

Particularly now we owe something to the emerging world order. Many people must conscientiously

work at the task. If humanity does not finally win at that point, it cannot win at all against the colossal forces that issue in armed destruction, and the one chief need of men now can be summed up in a sentence. *We must get rid of war.* We have no greater urgency for the next century than that. It will require objectors to wrong policies, but many affirmers and supporters of measures that lead in the right direction. Our ingenuity and inventiveness must be taxed to the limit. If we do not finally win on that front, we cannot beat conscription of men and minds anywhere on earth. This is not to imply that some form of internationalism is all that matters, it will take much more than that, *but finally it will take that!*

When a conference on conscription is called by such a group as met at Richmond recently, the meaning of conscription becomes then, an emphasis on *military* conscription in time of *peace*. That, we believe, was the emphasis—the immediate concern, though the principle of *universal* conscription for *anything* is also a problem to be faced. However, it is easy to urge a Fair Employment Practices law with “teeth” in it, to take mild delight in the breaking of a strike by the army for the sake of Negro advancement, and other social coercions, while resisting coercion at the point where it touches one’s own life and conscience. The problem is not simple—consistency is not wholly possible, but our minds should be clear on what we are doing.

DEPARTURE FROM DEMOCRACY

But when it comes to the question of peace time military conscription (PTMC) we feel that a definite break in democratic procedure is discernible. This is not the proverbial camels nose in our tent—it is the camel! He has been pushing his way in from time to time, but now in the proposal for full PTMC we are inviting him to come in and fill the tent eventually with his rapidly growing bulk. Democracy must in the same proportion pack up and move out, and democracy has no place to go!

Conscription of that type and magnitude becomes the easy, lazy way to escape the social problems that call for our imagination and invention. It will for a time drain off a part of the inevitable unemployment problem. It will seem to many like a good paper promise to make the rest of the world be good. But there also it invites an easy substitute for solving world problems as they must be solved eventually, at their sources. It is in large measure between minds and munitions, between violence and constructive action that we are choosing. Now, especially while the peace machinery of the world is being considered, this step by one of the greatest national powers on earth would seem to set the tone and expectation of the world. It seems like sabotaging the peace even before it arrives.

We should therefore raise our objections by every possible course of action or influence, but our objections should be matched by a conscientious effort to secure world order and security, even though coercions of one kind or another cannot be eliminated from it *now*. It is either this or war.—E.T.E.

The Conscription Issue

For and Against

Of course, the Richmond Conference was loaded against peace time military conscription. It was called for the purpose of effectively opposing it. However, the arguments for and against were presented. Here are some of the most important statements on the subject from several sources outside of the Conference.

FOR 1. Relation to World Order

“If the American people should adopt the principle of universal military training, it would be the strongest possible assurance to the rest of the world that, in the future, America will be not only willing but able and ready to take its part with the peace-loving nations in resisting lawless aggression and in assuring peaceful world order.” (Secretary Henry L. Stimson, August 15, 1944).

AGAINST

“Setting up a permanent universal military training program would seem to indicate an intention on the part of the United States to depend on its own military forces both for security and for the enforcement of world order. . . . If the United States should adopt a permanent universal military training program at this time, it would reveal a lack of confidence in the general international organization. It would also imply distrust of other nations who might doubt whether the United States is in reality a peace-loving nation, and who might, in turn, increase their own armaments.” (Y.W.C.A. Public Affairs Committee, May 24, 1944).

THE ISSUE

Would the adoption of compulsory military training in peacetime indicate a trend in the United States toward or away from a policy of international cooperation for world peace? Would it show that we mean business this time in helping to keep the peace? Or would it indicate a skeptical attitude toward reliance on any measures for preventing war except our own strong armed forces?

FOR 2. Prevention or War

“By calling for service every young man upon reaching the age of eighteen, we can maintain a force in training of more than a million men at all times. This force, when coupled with the men who will make a career of teaching these trainees and of providing the regular garrisons which will man our defense forces, we can present to the world as our ‘big stick’ to preserve law and order. . . . If we are to make sure that peace will continue, we are going to have to have the means with which to back up the terms. You can do that only if you have an army ready to go into the field. We must have universal conscription for that purpose.” (Congressman Costello).

AGAINST

“Peacetime universal military training is not necessary for the defense of America and it has proved to be of little value in preventing wars. Many of the nations of Europe and Asia have had universal military training for years yet the compulsory military training of generations in Germany and France and Russia did not prevent these nations from becoming involved in World War I. Neither did it ensure victory to their armies. The history of France since 1918 demonstrates the same fact: compulsory military training does not prevent war and is not an adequate defense against possible enemies.” (President N. C. McPherson, Town Meeting of the Air, April 27, 1944.)

"Nor can it (selective service) be safely viewed as peace insurance; no nation that has had it has escaped war." (Hanson Baldwin, *New York Times*, January 20, 1944.)

THE ISSUE

The experience of other countries during the last hundred years seems to show that universal military service in itself has not prevented wars. What other factors have to be taken into account? More defensible is the argument that a large body of armed forces may make other nations afraid to attack us. What assumptions about the postwar world underlie this argument?

FOR

3. Preparedness for War

"If the permanent peacetime strength of our Army, Navy and Air Forces is to be maintained at from one million to two million men, as present tentative plans indicate, most authorities believe that a force of such size could not be raised by voluntary recruiting.

"Even if voluntary recruiting could provide a force of requisite size, it would be difficult—if not impossible—without selective service to build up and maintain a trained reserve force that could be quickly mobilized in time of emergency to augment the permanent peacetime forces." (Hanson Baldwin, summary of issues in *New York Times*, January 20, 1944.)

AGAINST

"The proposed legislation to take seventeen-year-old youths into the Army for a year would not provide an efficient, sufficient Army, because most fighting lines today are highly skilled techniques which require constant practice by more mature persons. . . . A year in the Army at seventeen can be little more than a physical culture course and is not material to the raising or maintaining of a defensive Army." (Paul Mallon, syndicated article.)

THE ISSUE

The issue may be stated thus: will a large Army and Navy composed of youths conscripted for one year of training be as efficient for national defense as a smaller body of more mature, technically trained men who enlist for longer periods? Involved also are these questions: How much territory are we planning to defend? How large an armed force will be necessary after the war if some sort of international agreement is reached?

4. Health and Physical Education

FOR

"An added benefit to accrue from this program will be the general improvement in the health of our young people. The enforced physical conditioning for all, the organized athletic activities and constant medical attention during the period of a year will enhance the physical well-being of these fortunate young men immeasurably." (Congressman Costello)

AGAINST

"It is not true that military training is good physical education. I have that on the authority of the man who put in the physical education program at West Point . . . who said that the use of a musket or military drill for that purpose was not nearly as effective as a well-regulated, first-class gymnasium and physical education program." (President McPherson)

THE ISSUE

Are the by-products in health and physical education of sufficient importance to win support for compulsory military training in peacetime?

FOR

5. Training in Citizenship

"The sound discipline of military training will produce a most salutary result in our youth who, too often, due to broken homes or inadequate parental supervision, lack all sense of discipline. In each young man will be emphasized the respect for authority, attention to duty, obedience to superiors, and faithful execution of orders. We will, in short, promote a more law-abiding citizenry." (Congressman Costello)

AGAINST

"The type of citizenship training that Americans need most is training in the efficient conduct of democratic processes of government, first in their local communities and then in state and national affairs. And such training, obviously, should be given over a period of years in our schools and colleges rather than in a single year under army officers who themselves are unskilled in and even ignorant of the techniques of popular government." (*The Forerunner*, Sept., 1944. Fellowship of Reconciliation).

THE ISSUE

What different concepts of "discipline" and "citizenship" are implied in these quotations? Study the effect of a period of military service on character; analyze the elements that help and hinder adjustment to civilian life and responsibilities.

FOR

6. The Democratic Way

"Under the system of universal military training, the rich and the poor, the humble and the proud, would serve side by side. Under that program, I believe that the way of compelling the rich man and the poor man to train and then to fight and, if needs be, to die for their country, is pure American democracy." (De Lacey Allen)

General Marshall has told Army planners that the postwar American army must consist of the smallest possible professional organization, with citizen-reserves, because the large standing army "has no place among the institutions of a modern democratic state." (Dispatch from Washington, Sept. 1, 1944).

AGAINST

"Democracy's very foundations is respect for the individual, leaving the individual free to determine his own course in life . . . as long as he does not harm others or interfere with their rights. A system that forces everybody into the same mould is simply not democratic, it is a dictatorship." (*The Forerunner*)

"Universal military training in peacetime is contrary to our tradition and our fundamental concept of society. It violates our democratic conception of opportunity for young people, predicated militarism and regimentation under conditions that cannot be the best for their growth." (Y.W.C.A. Public Affairs Committee).

THE ISSUE

In peacetime, which is the more democratic way to raise an Army—by conscription or by voluntary enlistment? All commentators agree that permanent compulsory military training would involve a radical change in our American philosophy and way of life. Whether or not such a drastic step is necessary is the debatable question.

FOR

7. Decision Now?

"The advocates of the permanent compulsory system are against a delay at all prolonged because they fear that after the war a pacifist psychology will dominate public opinion. They dread the quick development of an anti-militaristic mood when the people no longer read battle

headlines and relax from all the tensions worked up in our American life by a great global war. They are good judges of the popular temper and their desire for haste as soon as the elections are over is understandable." (Editorial, *Springfield (Mass.) Republican*)

AGAINST

"The war will leave us for at least ten years with a vast reservoir of trained reserves. . . . Why must we take action now since the Selective Service Act must continue for six months after the duration?" (President Kenneth Brown, Denison College)

"No action should be taken by Congress until the men and women now in the armed forces are returned and

are able to express themselves on the matter and until the peace agreements have been settled so that the public will be able to determine better the military needs of the post-war world." (From report of the Board of the Association of American Colleges).

THE ISSUE

The question involved here is clearly not immediate military necessity but appropriateness of timing from the standpoint of public opinion and democratic procedure. According to recent opinion polls, a majority of people in the United States are now in favor of peacetime conscription. Would anything important be gained by waiting until the close of hostilities to consider legislation on this subject?

Finding the Issues in Conscription

By Harold Fey

The author of this review on Conscription is Field Editor of the "Christian Century." His address, given at the beginning of the Conference, was comprehensive and scholarly. It is regrettable that space cannot be given to his entire speech. Address 407 South Dearborn Street, Chicago 5, Illinois.

THERE are two main arguments for the peacetime extension of universal compulsory military conscription in the United States. The first involves the struggle of our nation for security in a world of conflicting national interests and desperate ideologies. The second stems from an internal situation which repeatedly has resulted in mass unemployment. Regardless of one's point of view concerning the wisdom or morality of conscription as a permanent policy, these two arguments deserve careful consideration.

Secretary Stimson's letter to the Citizen's Committee for Universal Military Training ended in a declaration of faith in peacetime conscription as "a certain method of preparing for war and a very good means of avoiding wars."

Whatever else this double failure (two world wars) may mean, it has profoundly shaken the faith of our citizens in the possibility of keeping out of wars by the methods which have been used in the past. They are now more nearly ready than they have ever been to believe those who insist that one of the factors which led to our involvements was what is called our military unpreparedness for war. . . . It is this point of view on which the advocates of permanent conscription chiefly rely to win their case.

RELATION TO UNEMPLOYMENT

The internal condition of the United States at the end of the war is almost certain to be one in which most people will consider the continuation of conscription reasonable and necessary, even if regrettable. The plain fact is that as it is now organized, our economy does not need the ten or twelve million men who are now in the armed services. Under the pressure of war and without their assistance, our industrial mechanism has turned out miracles of production such as only the wildest visionary would have believed possible. Of course if we were prepared to raise the standard of living of our own people and to do our share in the abolition of poverty in the world, which is now technically possible, these men would be needed in the factories and forest and on the farms and

in the mines. But with fear ruling our hearts, the Century of the Common Man has retreated over the horizon.

As it is now organized, our economy makes the man in the army a bigger consumer and a more stable financial factor than he would be if he were left in civilian life. Even in peacetime, the soldier's business consumes vast quantities of steel, chemicals, rubber, petroleum products, copper and other commodities—more than his civilian business did or could. Each of these commodities has behind it powerful interests which stand to profit by keeping millions of consumers organized in conscript armies whose bills are a first charge against the public treasury. So conscription permits capitalism to continue without making any fundamental changes or concessions to the trend toward socialization.

If our people were prepared to pay high wages and to maintain low prices so that the industrial mechanism could run 'all out' in production of goods for peace, capitalism could still survive. But they are not so prepared and they know that private enterprise cannot survive another long period of mass unemployment. Ten million men under arms give private enterprise a new lease on life; ten million unemployed for another decade like that between 1930 and 1940 would tear it apart. . . . By peacetime conscription, with organized millions of potential unemployed into standardized consumers of major commodities in vast armies, the master minds of our economic system propose to hold it together for a while longer. To answer them convincingly, we not only must prove the futility of war but must also provide a better method of dealing with unemployment.

THE CASE AGAINST CONSCRIPTION

In spite of all this, and in the face of present conditions, conscription is inexpedient at this time, morally wrong, educationally unsound, economically ruinous, and politically suicidal for a democratic society. The case against it might be stated somewhat as follows:

First, it is unwise to decide now upon a course which may not accord with post war realities and which may foreclose the possibility of general disarmament. For the United States to abandon its traditional military system now would immediately raise questions in the minds of our allies—"Against whom do we prepare to fight another war before this conflict is concluded?" they may properly inquire. The creation of such a weapon as universal mili-

tary service would forge, will be regarded by our neighbors as well as our allies as a potential danger to them.

The temptation for our national leaders to use foreign war as a hedge against domestic unrest and political defeat will be very great when the first post war depression gets a good start. To guard themselves against this threat to their security, other powers that are able to do so will also conscript their citizens. Thus the military advantage which the general draft provides for the moment is canceled out. England is not certain to continue conscription after the war unless we adopt it. A decision now for a peacetime draft forecloses the single change which remains that the Dumbarton Oaks agreement may lead to peace. . . . No such understanding is likely unless one nation—and it must be our own—takes some risks in the interest of breaking the vicious spiral downward to universal chaos and death.

We ought to admit candidly that we hope by delay to defeat Peace Time Military Conscription. Our opponents are not deceived. On their part they are proceeding on the assumption that they must press for a decision before the end of the war lest they lose. We should not allow them to deceive us on that point. But we must also be prepared to buttress our position with the more substantial logic of our real convictions.

FROM THE CHRISTIAN VIEWPOINT

The case against conscription is rooted in the Christian view of the nature of man. A loving God has created him to live together with his fellows in brotherhood. Man has been created a free moral agent. He is endowed with the capacity to choose between good and evil.

The Church is one of the first institutions of our society to preceive the moral dangers inherent in permanent conscription. The Methodists, Northern Baptists, Northern Presbyterians, Disciples, United Lutherans, Evangelical and Reformed, the National Conference of Methodist Youth, the United Council of Church Women, the National Committee on Christian Higher Education, and the Church of the Brethren and many Protestant groups have all voted against the peacetime draft.

Conscription should be opposed because it will destroy free education. If made permanent, conscription must be regarded as an integral part of the training which the state gives its young. Officers will judge schools and curricula by their efficiency in sending good military material into the training camps. The aim of education will quickly be changed to produce the military mentality, which is traditionally rigid, sterile and the enemy of free inquiry. Henceforth, as in Germany and Japan, those teachers will find favor and promotion who stress the conscription virtues of conformity, unquestioning obedience to authority, and blind loyalty to the existing power.

People whose fathers came to this country to escape conscription and to rear their families in peace should change their attitude toward this country as they see the leadership of the country pass into the hands of the same kind of officer caste as those which have doomed Germany and Japan.

On the deepest level however, the important thing to do, in addition to getting action by Congress to postpone a decision until after the war, is to educate American Christians in the bearing of conscription on the principle of the sacredness of human personality.

Labor and Peacetime Conscription

By Kermit Eby

BEFORE I enter into an analysis of the effect of peacetime conscription on the labor movement, may I make it perfectly clear that I am speaking purely as an individual. The CIO has given me no mandate to speak either against peacetime conscription or for it. What I have to say grows out of my own background and experience, as a member of the Church of the Brethren and as a visitor in Japan where I saw the effect of the militarization of the schools.

The American labor movement does not believe in crying "Peace, Peace," when there is no peace. We believe war grows out of the social and economic tensions which make peacetime living unendurable. We believe peace will come only when the conditions which precipitate war are eliminated.

Specifically, we believe an end must be made to race tensions. The Negro, who is asked to fight and die for democracy, must be given the chance to live it. The right of the Negro to work and to receive the same pay as a white man, doing the same job, is an inalienable right. We in the CIO fought for the present FEPC and we are going to continue fighting un-

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til there is a permanent Fair Employment Practices Committee.

Today fifty-four million Americans are employed. There are 10.6 millions in the armed services. Between sixty-five and sixty-six million men and women are receiving pay for work done. This is about twenty-one million more than ever were on payrolls before. In 1939, the best peacetime year, we had only forty-four million people employed and nine million people unemployed. We estimate that about five or six million old people, young people, and women will retire from the labor market when war ends. Nevertheless, we will need fifteen million more jobs than we ever had before.

We in the labor movement insist on the

right of those who wish to work to have a job. We believe the four freedoms, with particular emphasis on freedom from want, are no idle dream. Today and tomorrow, ours will be the aim to see to it that a job right receives the same protection in law as a property right, plus the creation of an economy in which all workers are paid a living annual wage.

We no longer argue the economics of full production and full employment. We accept full production and full employment as facts. The workers no longer believe the business cycle is an act of God. They will not stand up and starve in the midst of plenty. They have seen planes and tanks and guns roll off the assembly line and are convinced that a society which can produce the instruments of destruction must produce the instruments of peace. To us who have seen a nation produce guns and butter, full employment is no longer an economic issue, it is a moral issue. It is a moral issue which confronts all men of good will. And, may I add, one which concerns every person who purports to be a Christian. Too many of us in modern Protestantism have become middle class.

We have moved to the suburbs and abdicated the leadership of the workers.

The time has come for us to re-read the Sermon on the Mount and to go to work where the need is greatest.

It may seem as though I have wandered far from the subject of conscription. I have done so deliberately because I wish to emphasize the totality of the struggle for peace and the necessity for all of us working together who wish a better world.

To state the case bluntly, some of the leaders in the labor movement feel that the Friends who want our support to defeat conscription were unheard of when the Kilgore Bill (Federal Aid to unemployed war workers) was defeated.

I do not say that this charge is just, for I know there are many liberal ministers who understand the problems of the twentieth century. However, they are not in the majority, and too many of them are subject to pressure by those who give the big gifts and rule the board of trustees because of their economic power. The time has come for those of us who want peace to go to work unitedly to eliminate the causes of war.

Peacetime conscription certainly would affect the labor movement. First, it would militarize the mind of the workers; it would produce hatred for a government which interferes in the private lives of its citizens, just as it did in France and in Germany. Second, a standing army, always a tool for reaction, would be a continuing strike-breaker and breaker of unions. Third, militarization and a large standing army is the first step toward an imperialistic world policy, and money drained off for war will mean higher taxes and lower wages, will mean economic unrest in America and will accelerate our own fascist trends. It is not too much to say that imperialism and democracy are incompatible. Fourth, compulsory military training would under no circumstances give us the strong and healthy America its proponents argue for. Health is a matter of diet and medical care throughout youth's formative years, not of setting up exercises and military drill. If we want a literate and healthy America, we must have a prosperous America where workers have jobs and decent wages. And not only American workers, but the workers around the world.

The labor movement is supporting the war. It believes the war is more than a nationalistic struggle. It looks upon the war as a revolutionary struggle looking towards the achievement of the age of the common man. It is easily possible for this dream of American labor to be frustrated. Compulsory military training and World War III would certainly contribute to this frustration.

Conscription Torpedoes Peace

A Voice from Labor

By Tucker P. Smith

Tucker P. Smith has given an important service to the cause of peace. For the time he is under appointment of the Peace Section, American Friends Service Committee, for work against conscription. Address 20 South 12th Street, Philadelphia 7, Pa.

ORGANIZED labor (like the Friends) is one of those minorities that have often been compelled to fight for their right to exist. Even more often labor's point of view has been the subject of ridicule and attack. With that background, organized labor is especially suspicious of any such measure as peace time conscription. We certainly do not want professional military men trying to teach our boys the soldier's concept of good citizenship. We consider it contrary to democratic principles and to all our best American tradition to adopt this ultimate step in regimentation.

Labor has supported the current war effort because labor was told this was a war to end war and fascism. The cynical proposal to adopt for our post-war America the military system of the Kaiser, Hitler and Tojo strikes labor as brutal sabotage of the fighting faith of our soldiers. Our militarists do not even have the finesse to wait until the fighting is over to torpedo the peace conference. Such proposals make this war a crime, instead of the crusade, labor has been asked to support. Labor prefers to continue the fight for a warless, democratic world.

Nor is labor impressed with the promised "by-products" of military conscription, least of all by the suggestion that it may help the unemployed. We contend that unemployment can be solved only by supplying civilian jobs for our citizenry. Conscription is the worst possible make-work project and tends to exaggerate rather than relieve the problem. Give men a chance to earn a good living and to spend their money in a democratic way. Such free labor will never accept totalitarianism.

We, too, have heard of the 4F's of the current draft. Labor knows all too well from first hand experience that many of our American youth (both men and women) have been physically handicapped through lack of proper medical care, diet, housing, and play. The only answer is a better standard of living, especially for the "lower half" of our citizenry. Merely repeating the draft, year after

year, does nothing to prevent a repetition of 4F's.

As for discipline and citizenship, labor knows full well that there are brands and brands of such. We don't like the military brand. We refuse to surrender to totalitarianism in our thinking while fighting Hitler in battle.

And labor has its special fears. We have seen troops used in peace-time, against civilians—our civilians. We do not want our sons drafted to fight their own fathers. Labor proposes that America face its problems of health, unemployment and world peace, but face them in democratic terms. To abandon democracy in its last stronghold is to haul down the American flag which has stood for a land of freedom so long.

AUSTRALIA AND CONSCRIPTION

While the United States appears to be heading for a knock-down fight over post-war universal compulsory military training, the government of Australia has officially announced that it plans to abandon all types of compulsory service after the war. Anticipating that it may be called upon to furnish armed forces for use if necessary by an international organization, the Australian authorities have stated: "The Australian contribution is expected to be mainly Air Force and Army, both voluntarily enlisted. . ."

Worldover Press.

NOTICE TO HER FRIENDS

Juanita Beede is continuing the subscription business which she and Willis Beede have carried on since 1931 when his health made it necessary for him to withdraw from the Friends Central Offices where he was Administrative Secretary of the American Friends Board of Mission. Juanita Beede is in a position to take subscriptions to all magazines, trade publications and the large newspapers—both on a new subscription and renewal basis. Any "special offers" from publishers can also be taken, provided the subscriber forwards the card or letter making such offer. If several subscriptions are sent in from one family at the same time, a saving can often be effected through "club rates" offered by the publishers. Address Juanita B. Beede, 768 East Short Street, Whittier, California.

Peacetime Conscription is Unconstitutional

By Harrop Freeman

THERE has been much written, pro and con, concerning whether the federal government can constitutionally conscript men or women for training and service in the armed forces. Extreme advocates of military power have gone so far as to claim that the constitution is inoperative in war time and their opponents have contended that there is no power in government to conscript. The truth lies somewhere in between. The States and the Nation do have certain war and preparation for war powers yet these are limited by the constitution.

HISTORY AND THE CONSTITUTIONAL PLAN

One of the grievances set forth in our Declaration of Independence as justification for overthrowing government was: "He has kept among us, in times of peace, standing armies. . . ." In England there had been long opposition to standing armies. They were condemned in the Petition of Right in 1628 and the Bill of Rights; they were branded as dangerous and contrary to the theory of government by Blackstone. Parliament had developed the militia system and disbanded in peacetime the whole King's army.

We inherited and carried on this opposition. The continental army was disbanded by Congress within two months of the end of the war. In the Constitutional Convention, no voice asked for a large standing army; some demanded a small volunteer army or well-organized militia. Attempts were made to limit the army to two thousand. The first voice heard on the military power was "against standing armies in time of peace . . . the people were jealous on this head." The last voice asked "that the liberties of the people may be better secured against the danger of standing armies in time of peace." Nearly every state in ratifying the constitution made extra sure of the constitutional plan by recording its opposition to standing armies.

But our forefathers did more than record their opposition to standing armies; they adopted a militia system which should render standing armies unnecessary and a system least subject to conversion into a federal army. The first draft of the constitution authorized a "militia of the United States." The debates showed that the people were unwilling to create a federal militia;

It is somewhat unfair to Harrop Freeman to report only paragraphs from his conclusions without giving his arguments. His address to the Conference was a "brief" on the subject. Persons interested in the legal phase of conscription may write him asking how to secure the "Virginia Law Review" in which his full statement will appear. It is prepared with the scrutiny of the best legal minds in view. The writer is professor of law in the College of William and Mary, Williamsburg, Virginia.

that they conceived that able-bodied men owed a duty of military service to the several states; therefore the above provision was stricken out and the President was made commander-in-chief of the militia of the several states. The federal government was finally given only the power of providing for the organizing, arming and disciplining of the state militias; the states were to appoint the officers and do the training.

Not until 1863 was it suggested that there was a duty on the part of individuals to render federal militia service. In fact, the law of March 3, 1863 was in such form that it could be considered a calling forth of state militia or a creation of a federal militia. This general plan was followed in the law of 1898, the draft law of 1917 and the Selective Service Law of 1940. In time of war, the federal government has power to call out the general manpower (that is: the state militia) under its power to repel invasion. And the term invasion probably includes invasion of our "territory" in the form of our island possessions or our merchant ships.

In time of war it may make no difference whether the statute speaks of all citizens as being drafted into a national force or as the nation calling forth the state militias. It has the power to cause the manpower to fight. But in time of peace the federal claim for power cannot fall back on authority to call out the general manpower to repel invasion; it has to find support, if any, in the general constitutional powers concerning the general manpower (militia). But we have seen that these powers reside in the states. This is borne out by the recent United States Supreme Court decision in *United States v. Miller*, where the court said:

The Militia which the States were expected to maintain and train is set in contrast with Troops which they were forbidden to keep without the consent of Congress. The sentiment of the time strongly disfavored standing armies; the common view was that adequate defense of country and laws could be secured through the Militia—civilians primarily, soldiers on occasion."

CONCLUSIONS CONCERNING THE CONSTITUTIONAL MILITARY PLAN IN PEACETIME

1. The federal government cannot conscript the general manpower of the country for training. The adult manpower constitutes the militia, a state organization which exists without conscription. These men can only be trained by the states as a militia, i.e. at home, "civilians primarily (shopkeepers, doctors, laborers) soldiers on occasion."

2. Women are not part of the militia and cannot be conscripted or trained for military service, either by the state or federal governments.

3. Those who are conscientiously opposed to war are not a part of the militia and cannot be trained for military service.

4. The federal government is entitled to a small standing army, which it was intended should be an army of volunteers. The states may maintain no troops.

HARD PEACE IMPRACTICAL

The Morgenthau plan for the destruction of Germany as an industrial state has, by its very fanaticism, produced a sobering reaction.

In the chorus of rejection which greeted the plan, a theme of common sense predominated. The presidents of the five national engineering societies condemned it, saying that it would penalize "not only the owners of the materials destroyed, but the world as a whole." Methods which Rome applied to Carthage will not work today.

The argument of a "hard," versus a "soft" peace is utterly unrealistic. Any peace will prove severe for Germany, in view of its present ravaged condition. The real issue is whether or not we shall construct the foundation whereon the prosperity necessary for enduring peace in Europe may be built up. The nature of the terms imposed on Germany will decide that issue.—*Human Events*.

The Effects of Conscription on American Life

Business and Democracy

By Theodore Paullin

Theodore Paullin is Assistant Director of the Pacifist Research Bureau. He gave a comprehensive address, only part of which appears here. The Bureau he serves is producing literature and studies of high order in the area of peace building. Address 1201 Chestnut Street, Philadelphia 7, Pa.

THE issue of peacetime conscription is the most vital issue before the American people today. The advocates of conscription claim that it would solve all manner of problems, from improving the health of the nation to eliminating the unemployment which will arise when war contracts are terminated. Although conscription will not solve these problems, neither will they be solved merely by the defeat of the present proposals for universal compulsory military training. But the American people must be made to realize before it is too late that clamping the conscription system upon the country in time of peace will make impossible any democratic advances in the fields of labor, business, education, religion, or politics. Those who have an interest in the welfare of any of these fields had better combine now to prevent the military groups, temporarily in control of our government, from putting over peacetime conscription, thus changing the fundamental nature of the American system of government and social organization, before the people have been given an opportunity to discuss the issue fully and dispassionately. Once conscription is adopted, the opportunity for full discussion may never come again.

Business men should be especially alarmed at the prospects of conscription. Despite the temptation that many of them may feel to continue under the advantage of having a large military established, for which the government buys a large part of the output of industry, and for which it pays cash, they must realize that when the government buys it also controls. The principle of compulsion and control, represented by military conscription, will be extended to business as well, and the inevitable result will be the elimination of the last vestiges of free business initiative.

Business men should also consider the enormous taxes which will be required to pay for a system of universal military training. The estimates of a committee of the United States Chamber of Commerce place the direct cost of training one mil-

lion boys a year at eighteen hundred million dollars. The costs of the military equipment that they use will probably increase the total cost of conscription alone to from three trillion to four trillion dollars. The cost of maintaining the regular army, navy, and air force, which would not be abolished under the conscription system, will undoubtedly raise the total cost of the armed forces of the country to a total of six trillion a year.

In addition, the service charges on the national debt will be at least six trillion a year. Assuming that the normal costs of government return to this peacetime level, the annual expenditures of the federal government will probably be from eighteen trillion to twenty trillion dollars. Such astronomical expenditures will require maintaining the wartime levels of taxation even in peace, if we are to avoid financial disaster.

Nor can the problem of unemployment be solved by conscription. The Department of Commerce estimates that there will be eight and a half million unemployed six months after the end of the war. The conscription of one million youths each year will not relieve us of the responsibility of providing in some other way for the great bulk of the unemployed.

General Marshall has said that one purpose of conscription is that "an intelligent and widespread public opinion is provided as the basis for the determination of all public questions relating to military affairs." In plain language this means that the people are indoctrinated with the military point of view.

Here lies the greatest threat which conscription offers to our democratic institutions. It would take boys, who were not yet capable of the independent and free thought which must always be the basis of democratic government, and accustom them to taking orders and respecting authority in all matters whatsoever. How can we hope to preserve democracy as group after group of our young men come under such influence?

The military caste of officers who would train our conscripts would come more and more to dominate the decisions of government, and all the other institutions in American life. They would have real power, not only over the army, but also over all our civilians as well. Liberty and freedom would be at an end in America, for America would be traveling the

road of militarism that Germany and Japan have trod.

For these reasons, if for no other, we must defeat this proposal for such a radical departure from the democratic way which has been characteristic of America. If we fail, it will mean the end of the American dream.

PEACE PELLETS TO PONDER From the Conference

We are not out to win a battle, but to solve a problem.—JOE CONARD.

The halo on the heads of our ancestors is an illumined crown of thorns. We don't like the thorns, but we love the halo.—CHARLOTTE WINNEMORE.

We must have a sense of solving our problems as in the presence of Christ.—STEVE THIEMAN.

We should tackle the race problem not so much as race, but as a human problem.—PHILIP WELLS.

Our F.A.U. work in China is not so much international as it is non-national. Perhaps that is an ideal for all Friends work.—GILBERT WHITE.

We seem often glad for army control to advance Negroes on the Philadelphia Rapid Transit, but we deplore a proposed coercion against the pacifist front.—ANONYMOUS.

Peacetime military conscription (PT MC) is a symptom and not a disease. There will be no solution to the problem of PTMC without fundamental changes in the world order. There is no satisfactory solution for conscience under conscription. . . . The task before us is to persuade one out of three persons to change his mind on this issue and at least one house of Congress to change its mind.—E. RAYMOND WILSON.

Conscription is indivisible from other social problems, such as unemployment.—KERMIT EBY.

Pacifists have no right to ask others to accept and risk pacifist conclusions, when they are unprepared to accept the pacifist premises.—ELTON ATWATER. . .

Speaking of indivisibility of our problems, you cannot separate conscription from land erosion. I speak as an Iowa farmer.—JAY NEWLIN.

I once had a professor who did not believe in religion. He classified religions into three types—the high and hazy, the broad and lazy, the low and crazy. We should have a religion that is not hazy, lazy, or crazy.—CLEO BLACKBURN.

I am impressed with the number of persons who speak to us during this Conference from the timberline. Some of them are veterans. Others are young and exuberant. They, too, have early scars. On the whole this is no conference of armchair philosophers.—THE EDITOR.

Pictures for Use in Teaching for CHRISTIAN DISCIPLESHIP

The following picture interpretations have been furnished by The Leadership Training Department of the Board on Christian Education. The pictures can be purchased from The Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.



Art Education Inc., New York.

CHRIST AND THE FISHERMEN

By Ernest K. G. Zimmerman

This picture deals with the text: "Come ye after me, and I will make you fishers of men"—Matthew 4:19. Jesus is seeking to find those followers upon whom he can entrust the development of his kingdom. He is not a stranger to these men. James and John (the one on the left and the one standing), have heard John the Baptist tell of Jesus and his mission. They may even have visited the home of Mary and Joseph. Jesus had been here by the seaside before.

But now, all is different. He is presenting Zebedee's sons with a new opportunity. They seem puzzled; they do not understand just what it is; they are questioning, seeking, pondering. But we feel sure they will go, even though they do not understand—the daring of youth!

Jesus also appeals to Zebedee, and takes time to sit and ponder the questions he is raising. Is there not a sincere searching on the face of the older man? He wants to follow, but it is all so strange and unusual.

Zebedee has faith enough in Jesus to entrust his sons with Him, though he, himself is not entirely convinced, but any young man who would so graciously explain must have a worthy cause.

It is to this kingdom that Jesus still issues the call to commit our ways and be true disciples by being fishers of men.

ESTHER STRANAHAN.

"Christ and the Fishermen" can be secured in colors in miniature size 3 by 4 inches at 2 cents, also in brown and white size 22 by 28 inches for \$1.50.

CHRIST WITH CHILDREN

By Bella Vichon

An Interpretation to be used by a teacher or leader of a worship group

Mrs. White stood before her children in the Primary Department with a picture of Christ and the children in her hand. "There have been many beautiful pictures showing Jesus with little children," she said, "but this one is unusual because it was made by a girl about twelve years old, a pupil of an Austrian Art teacher, Professor Cizek, who believes that boys and girls can draw anything that they think clearly about."

Holding the picture before her, she continued, "Look at this very carefully — now close your eyes while you try to think what it is saying to you." Eagerly the children looked and then closed their eyes but at a signal all were ready to talk.

Bobby: "It tells us that Jesus loved children. He is touching them with His hands."

Nancy: "They must have loved Him too. I think they have gone down the road to meet Him."



Artext Prints Inc., Westport, Connecticut.

Ann: "The older children are taking care of the smaller ones."

Richard: "They are being kind to their dogs too."

John: "They are not pushing one another. They are waiting their turn to stand beside Jesus."

Mrs. White: "Jesus made the children want to be loving and kind to one another because He was like that. They trusted Him and wanted to be like Him. Would you like to say the words of the hymn, 'Jesus Friend of Little Children' very softly as a prayer while we continue to look at the picture?"

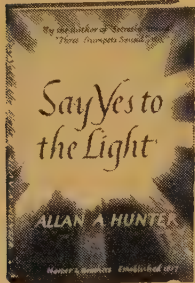
Jesus Friend of little children, be a friend to me;
Take my hand and ever keep me close to Thee.
Teach me how to grow in goodness daily as I grow;
Thou hast been a child and surely Thou dost know.

NELLIE H. MARKLE.

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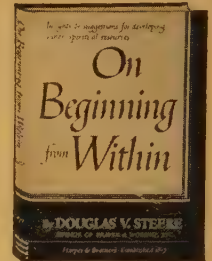
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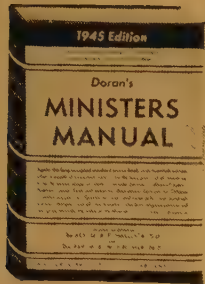
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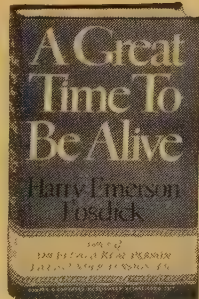
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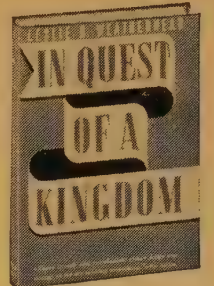
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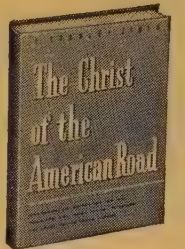
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Friends Ambulance Units in China

IN the first World War, Friends' Ambulance Units worked in Belgium, France, and Italy, operating ambulance trains, motor convoys, and hospital and first aid stations. Now, in World War II, one hundred and twelve young pacifists of the Friends Ambulance Unit in China give medical service and, under great difficulties, provide virtually the only medical transport service for that country.

The Friends' Ambulance Unit is jointly supported and operated by English and American Friends through the English Ambulance Unit in London and the American Friends Service Committee in this country. American funds are contributed through United China Relief, Inc. Financial support is also received from Canada and from Chinese agencies.

The Friends' group in China now totals one hundred and twelve members, of which seventy-one are British, fourteen

American, one Canadian and the rest Chinese. The group represents all religious denominations and all are volunteers, receiving no salaries. In addition to the Friends now engaged in transport work, known as the China Convoy, others are engaged in medical work for Chinese soldiers and civilians and the rest are anesthetists, laboratory technicians, and x-ray operators.

The Friends ambulance Unit works in close cooperation with the Chinese National Health Administration, the Chinese Red Cross and the International Relief Committee.

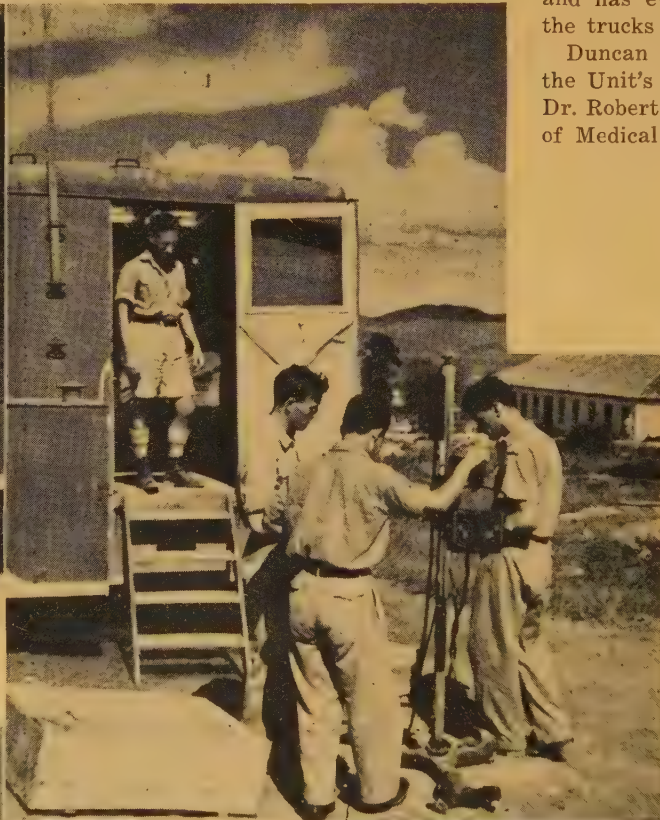
An the present time, the China Convoy is operating a fleet of sixteen trucks in addition to three mobile medical units at the front, and one medical unit doing civilian public health work in Yunnan. In spite of the lack of gasoline, and the difficulty in securing necessary automobile parts, the China

Convoy has remained in service and has even converted most of the trucks to charcoal burners.

Duncan Wood is chairman of the Unit's Council in China, and Dr. Robert B. McClure is director of Medical Work.



A stretcher case is taken aboard the F.A.U. mobile surgical truck in Yunnan.



Precious x-ray equipment used by the unit mobile section is shown being assembled.



At left, Stanley Betterton, leader of a convoy of Friends Ambulance Unit trucks, filling a truck with charcoal.



Above, the special sterilizing equipment of the mobile surgery unit is prepared for use.

The Negro Faces a Post-War World

By Cleo Blackburn

THE Post War World which faces the Negro is, perhaps, largely the same world in many respects which will be the lot of all America, particularly that portion of America which happens to be poor. A world in which America will, perhaps emerge as one of the victors in the greatest military contest the world has ever seen, with a fleet of thirty-five to forty thousand combat vessels, a half million to a million airplanes, and industrial plants the like of which the world has never seen.

America stands the chance of becoming the most feared nation in the world—the nation to make alliances against. The nation which perhaps may play the same role Germany has played in the last seventy-five to one hundred years—a great power which threatens the power and security of other great and lesser powers. We will have paid the price of military victory—guns, tanks, planes, blood plasma, supplies of all kinds, everything—but the price of victory is not the *Price of Peace*.

For the second time in our own lives we see an America in which the winning of a political campaign serves more importance than the winning of the peace of the world, an America facing the dilemma of having a fairly adequate creed but totally inadequate practices with regard to its human relationships; an America with more than its share of small minds and narrow hearts; an America which must yet win its most difficult fight—a fight within itself—the great battle of freeing ourselves and the world from ignorance, arrogance, and stupidity. An America which must yet learn that until we can live together in peace as neighbors in mutual respect for the differences of each other and on a basis of equality, we cannot expect to live together in peace as nations, with the same sort of problems.

The situation of the American Negro in the post war period would be no different from that of any other group of Americans were it not for the operation of the American caste system which denies full democratic participation to thirteen million American citizens who happen to have certain Negroid physical characteristics.

The future of the Negro is closely tied up with the future of all Americans who happen to be poor. Whatever happens to poor America happens to the Negro with a differential of about thirty-five to fifty per cent. At the risk of over simplifying the problem, it seems wise to simply suggest that the problems of the Negro

The Conference included sessions on racial problems. Mr. Cleo Blackburn, Director of Flanner House, Negro Community Center in Indianapolis, is well qualified by intimate experience to speak to the problem. He has cooperated closely with the Friends year around work camp which has helped in the erection of a new Flanner House.

veteran and his family are the same as those of any other American. In the field of family relations the same problems are faced.

Need I remind you of the problems faced in the field of unemployment? Only look about you on your present job. Poverty and dependency, as such, present no special racial problem. Here again the Negro faces the same basic problem which anyone faces who happens to be poor, be it a child or an aged adult. In the field of the handicapped, the Negro not only faces the problems attendant to broken minds and bodies, but to these must be added the fact of color.

The additional burden which the Negro faces in the above situations are those physical, economic, emotional, and cultural factors growing out of what has commonly been called second-rate citizenship and all the implications of the term. Whenever you reduce a group of people to a position of mediocrity, you can do all sorts of violence to the personalities of that people without, at the same time, doing any violence to your own sense of decency or fair play.

This fact suggests by implication the serious situation in which the Negro finds himself and indicates a still more serious problem. One of the chief problems which will affect the welfare of Negroes in the post war period will be psychological;—a problem brought in sharp focus by the present war effort; a problem which stands to contradict the moral and spiritual basis of the war, as well as the basic American creed.

This is no attempt to minimize the other serious problems to be faced by the Negro during the post war period or to suggest that he will not be faced with a tremendous amount of suffering. The fact is that the Negro has known suffering—physical and spiritual. He has suffered deep hurt for years: broken homes, dislocation of families, family disorganization, unemployment, poverty, dependency, all sorts of handicaps, and more than his share of juvenile and adult delinquency.

The Negro has been able to sustain himself through the years in spite of his problems because his religion offered him an escape from his problems, his wit and humor has helped him, and his music has eased his burdens. His confidence in the sincerity, honesty, integrity, and fundamental sense of decency on the part of most Americans has steadied him. He has been largely an agrarian, characterized by primary contacts which have permitted rather easy communication with the white community.

The present war effort has increased the psychological problems which began with the urbanization and industrialization of the Negro. It has been characterized by his loss of confidence in an increasingly large section of the American people, his experiences with the Army and Navy, his disillusionment in industry, his belief that the war will be of little profit to him or his cause, and his loss of contact with white Americans. These experiences have resulted in a growing hostility on the part of Negroes, a disillusionment with regard to the democratic professions, and a freezing of thought of both whites and Negroes with regard to each other, a lack of confidence in local government, particularly the police, and the lack of a sense of belonging to America.

The situation is further complicated by the type of training for war. The Negro is taught to fight for democracy, while being deprived of it. This creates a serious psychological conflict, difficult for average Americans to understand. The urban Negro of 1945 is not the same person of 1919. He has a definite stake in the community. The million Negro soldiers now in military service are not going back to the rural areas of the South. They also are going to be terribly impatient with intolerance.

What can we do in the face of these emerging problems? We can begin to change race relations at the community level. We have made a neighborhood out of the world, now our job is to make it a neighborhood. People must learn to live together. The place to begin is at home. Government, industry, and labor are making more progress in this than is the church.

There are no categorical answers to this problem. We must attack it on several fronts. Such projects as the Indianapolis Friends Work Camp have greatly aided. But we must destroy the concept and fact of second-rate citizenship.

Baltimore Friends in Annual Session

By Edna Goodwin

BALTIMORE Yearly Meeting adopts the book of *Faith and Practice* of the Five Years Meeting of Friends in America. In its 273rd annual session, October 25-29, this Yearly Meeting leads all others in thus accepting the new Discipline. The time of Baltimore Yearly Meeting falling in the late autumn, as it does, made this the last session before the next Five Years Meeting. Therefore, a decision was necessary. But this accident of date was incidental. Although some groups in Baltimore Yearly Meeting cling lovingly to some old Quaker customs, the spirit throughout the membership is forward looking and ready to accept justifiable change. The acceptance of the new Discipline is quite in line with this general attitude.

Three points came up for discussion. First, the duties and place of elders; second, the method of recording ministers; third, the omission of the words "religious society" from the title of the book. Percy M. Thomas, who was present several days to lead the midday meditations, explained some of the circumstances and conditions out of which had grown the new statements. Baltimore was satisfied to leave these points to further developments, acceptance or change as other Yearly Meetings give them consideration.

OVERCOMING BARRIERS

By a plan worked out in a joint committee, the United Meeting at Florida Avenue, Washington D. C., was received into affiliation with this Meeting. The two Baltimore Yearly Meetings and the Friends Meeting of Washington recognize dual membership in either or any Yearly Meeting. For statistical purposes, however, the plan provides a clear method of distinguishing those who hold membership in Florida Avenue alone, from those who hold dual membership.

An interracial vacation school was sponsored by the Florida Avenue Friends in cooperation with a Negro church. This was the first time an interracial vacation school has been held in Washington and it is thought by church leaders to be a significant contribution in the field of race relations.

In Baltimore a group of individuals concerned that Friends rise above the superficial differences which make for religious, economic and racial divisions, are holding Meetings for Worship in a thickly populated part of the city. The Yearly Meeting encouraged them in this effort and Leslie D. Shaffer's presenta-

tion of the outreach of the World's Committee on Consultation showed this enterprise to be in harmony with the wider movement of integrating Friends throughout the world into closer fellowship.

The growth of the work of the Devotional Committee is noteworthy. Formerly, this committee's duty consisted largely in convening Meetings for Worship. Now, under its care, Friends meet in the library every morning for an hour of quiet fellowship, and meditation, with spontaneous expression encouraged. The spirit of these meetings permeates the deliberations of the whole day. The reading at the opening of the business sessions of one or two foreign epistles, whose form and content are usually suitable for devotional meditation, added to the markedly reverent atmosphere that prevailed throughout the week. Illuminating and emphasizing the fundamental nature of these deeply spiritual experiences were the messages of Percy M. Thomas, Douglas V. Steere, Rufus Jones, and Harold Chance.

YOUNG FRIENDS' ADVANCE

A new development in the Yearly Meeting was the group of high school age. For many years a Baltimore Young Friends Yearly Meeting has met in conjunction with the two Baltimore Yearly Meetings. This was usually led by college students and young adults. This year, under the direction of Harold N. Tollefson, twenty-five teen-age Friends met in the late afternoon and, led by Leonard Kenworthy discussed, "Friends Around the World," "Friends in the Future," and their relation to the Society and the needs of mankind. They stressed the need for the church to be "inclusive" rather than "exclusive," to be united within itself and cooperative with other organizations. Friends should be careful to keep their message unique.

On Saturday, students from Westtown and elsewhere brought the number up to thirty-five. This group joined the Baltimore Young Friends Yearly Meeting in its business session and one of its number, Margaret A. Tollefson, was chosen as Clerk. According to a new ruling the Clerk holds office for two years.

A gratifying number of young people were in regular attendance at the business sessions of the Yearly Meeting. Their presence with the other Friends made this the largest Yearly Meeting in recent years. In the intermissions, youthful voices lifted in conversation,

laughter, and song made the occasion lively and stimulating. Sina M. Stanton's twenty-one year's experience as hostess was tested in finding dormitory room for the girls. The Hospitality Committee, which provided for the satisfying of healthy young appetites, appreciated the cheerful assistance of the boys and girls in waiting on tables.

OUR VISITING FRIENDS

Valuable contributions to lifting the thought and sympathy of the Yearly Meeting to conditions and problems beyond its own needs were given by speakers present by invitation of Yearly Meeting Committees. Among these were, Rev. Francis W. McPeck, Director of the Department of Social Welfare, Federation of Churches, Washington, D. C., and assistant Director of the Yale School for the Study of Alcohol, who explained new methods of alcohol control; Dr. William W. Comfort, who gave a scholarly address on William Penn, Quaker Statesman; E. Raymond Wilson, who urged opposition to permanent military conscription and study of the Dumbarton Oaks proposals; and Philip Jacob, who clarified the CPS situation and the new dependency problem of the camps. Several other visiting Friends were present whose fellowship was much appreciated.

The Yearly Meeting expressed its hearty thanks for the service of Mary H. Raiford who was not able to be present. Her clear voice and careful enunciation have made her work as Reading Clerk an outstanding contribution. Many others have served in various ways long and well. It is hoped that they will continue to minister in their duties for many years. It is encouraging to see that responsibility is being accepted also by members for whom the Meeting has exercised care for some time. This is evidenced by appointments to committees and to the delegation to the Five Years Meeting. Baltimore thus endeavors to use the experience of age and the vigor of youth in its undertakings.

The Meeting closed on a note of high aspiration as voiced in the Sunday evening address by Douglas V. Steere on, "Reconstruction Begins Within." The quotation, suggested by the Presiding Clerk to be included in the concluding Minute, fittingly summarized the faith and hope of the Yearly Meeting; "We need a larger purpose to be truly Christian. Jesus has set us the example. The goal is far ahead. If we work and strive with great faith we can lift the level of life in our world today."

HE WILL BE MISSED

In the first book of Samuel there is recorded the following conversation: "Then Jonathan said to David, Tomorrow is the new moon; and thou shalt be missed, because thy seat will be empty."

The whole world mourns the death of the primate of all England, the Archbishop of Canterbury. One of his good friends was the late John A. Hughes of York, England, and Pendle Hill. Shortly after William Temple became Archbishop two years ago, John Hughes died. The Archbishop wrote, in his own hand, a very personal tribute to Friend Hughes and sent it to the editor of *The Friend*. It concluded with these beautiful lines which well might be written about the Archbishop himself now that he has passed from among us. "Now he is taken from us. But that spirit is still alive with undiminished zest and freed from the limitations of a body whose strength was not always equal to the exacting claims he made upon it. In that love of the Lord which here was his impulse and support, he now assuredly has the peace of communion and the joy of service."

Fortunately for those of us who want to know more about William Temple, there has just been published his last book, *The Church Looks Forward*, The Macmillan Company, New York, 1944, 193 pages, \$2.00. It is composed of some of the chief sermons and addresses given by the former school master who became the first son to follow his father as Archbishop of Canterbury. Running through these broadcast addresses and sermons are several themes that recur again and again.

Church unity was one of his major interests. "We need surely to take care that all Christian people are joining together in their service of God and man to the utmost extent that the actual unity among them permits. . . . We ought always to be eager to learn the truth which others possess in fuller degree than ourselves, and to learn why some give to various elements in our belief a greater emphasis than we are accustomed to give. Our temper in conference must be rather that of learners than that of champions."

He believed heart and soul that the present war is a crisis beyond that which is seen on the surface. There is one principle alone that can give the integration necessary for lasting peace. That is the Christian religion. "It is the plain duty of Christians to live by it themselves, to think out its meaning for our modern world, and to commend it to others as the one hope of deliverance from intolerable evils and the means of entering upon a glorious inheritance."

What we want is peace. Yet "peace as a goal of educational and political effort

must be conceived not as a mere absence of fighting but as a positive and dynamic force."

Here is a book for the religious fellowship of the Religious Society of Friends, for the Church, for bishop and layman alike. Reading it will make us better followers of that way of life which leads to membership here and now in the Kingdom of God. It is a call to high adventure and it points to those loyalties which are the foundations of our culture. It was not given to William Temple to write a swan song. He was taken from us as Robert Louis Stevenson wrote: "In the hotfit of life, a-tiptoe on the highest point of being." His last book shows that he was learning each day to be more and more a Christian.

RICHMOND P. MILLER.

Friends and Rural Settlement

By Patricia Bond

THIS topic was discussed at a called meeting, 4:15 p.m., Thursday, November 2, during the American Friends Service Committee Conference, on Conscriptio.

William Berry, chairman of the Rural Life Association, presided and opened the meeting with a statement about the aims of the Rural Life Association. He then called upon Stanley Hamilton to state briefly some problems of rural settlement especially related to Friends. The need for rebuilding Friends rural communities was considered and suggestions were made about placing young Friends in Quaker communities as teachers, doctors, farmers, and in various trade and service occupations. It was pointed out that the office of the Rural Life Association acts as such a clearing house and placement center and that this work can be expanded as needed. Friends were urged to use the placement and interest finding cards of the Rural Life Association in recruiting young people for lives of service in rural areas.

Mention was made of the many men in CPS camps and in the armed services who are looking ahead to farming or other rural occupations when they are released from service. The need of many of them for training and experience in farm life brought on a discussion of a proposed farm project.

This farm project is a Quaker farm in southwest Ohio which has been offered to the Rural Life Association for use as a place of training for young people interested in farming and other rural vocations. Plans are under way to begin this project in time to make it available to those returning from CPS and other service. It is hoped that this farm project may be one of a number of such educational experiments which Friends will make possible for our young people.

Summer Mills, Clerk of Western Yearly Meeting, reported on the meeting of the Rural Life Association, Board of Directors of October 22, at the site of the farm project. In describing the meeting, he told of the united approval of the Board and the great satisfaction

it gave him to have all kinds of Friends as well as representatives of the other historic peace churches working together on this project.

Clayton Terrell, of Wilmington Yearly Meeting, spoke of the meeting at the farm project and of his hopes that this demonstration would be practical, useful and of great benefit to the Society of Friends. Homer Morris discussed the progress of the Rural Life Association and the important contribution he thought it was making and would continue to make to the colleges by means of conferences, counsel with young people, and the setting up of such work as the farm project.

Several of the Peace Church colleges are mindful of the obligations to their rural constituencies and are working on the problem of rebuilding rural communities. Among them are Bluffton, Earlham, Goshen, Guilford, Manchester, Pacific, William Penn and Wilmington. By means of rural life conferences, institutes, courses, extension work and placement they are, in differing degrees, calling attention to the problems of rural communities and setting their students and patrons at the task of solution. Dr. Murvel Garner spoke of this trend in education and told of the plans in effect at Earlham. Emmett Gulley told of the rural connections at Pacific College, pointing out that most of the faculty members lived on, owned, and operated farms near the campus. He said it was good for the faculty, students and patrons.

Attention was called to a pamphlet just published by the Rural Life Association, *Rural Community Settlement, Case Studies of Mennonite Communities in Canada*, by Dr. J. Winfield Fretz of the Mennonite Central Committee.

Stanley Hamilton announced the Third Annual Rural Life Conference to be held at Bluffton College, Ohio, December 8-9. In closing he summarized the discussion and stated that we are all interested in keeping the great rural values, the quality of the good farm family. The Rural Life Association seeks to keep our heritage of simplicity, sufficiency and devotion.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

"CREATIVE PRAYER"

E. HERMAN NEWMAN

Lord teach us to pray, as John also taught his disciples.—Luke 11:1.

* * * *

Prayer is simply intelligent, purposeful, devoted contact with God.

* * * *

Prayer is not the whole of the spiritual life. . . . It depends upon ulterior processes. It rises out of a hinterland which determines its quality. . . . We are slow to learn that effective prayer involves a constant interaction between the quality of soul we bring to our prayers and the sincerity of our desire. To pray to made wise is the merest superstition, unless we can bring to our prayer the kind of soul that is capable of acquiring wisdom.

* * * *

Down deep in the abysmal mystery of being was the thread spun that linked soul to soul. My friend creates me and recreates me. In him I come to know my true self. His love and trust purge me of sin by shame and contrition; his gentleness makes me great; his high expectations make all things possible to me. And what is true in a limited measure of human friendship is wholly true of man's communion with his Creator.

* * * *

The practice of silence . . . is the preliminary discipline *par excellence* for all who wish to enter the great world of prayer.

* * * *

The most formidable enemy of the spiritual life, and the last to be conquered, is self-deception; and if there is a better cure for self-deception than silence, it has yet to be discovered. . . .

Spiritual silence is the turning of the soul in quietness to a Power beyond itself.

* * * *

Christ did not come merely to be our Example, our Guide, but to live a new kind of human life, and to live it in such a way that each one of us can live it after Him in individual fashion. His life—the new order of living which He initiated—is a way, a path, the key to a new world. It can only be understood by living it after Him; to view it externally is to miss it altogether.

* * * *

And this opens up a new depth in prayer. If we are to know God's mind, and to know it so intimately as to be able actually to represent it, in our poor

human measure, then prayer must involve not merely the outpouring of our souls to God, but also the outpouring of God's heart to us. . . . God wants to find a voice, as it were, in the world. He longs to express himself to men. He calls for channels of expression (interpreters and exponents).

He does not want automatic apostleship. . . . He calls for living intelligences, for free agents, who shall interpret Him out of the abundance of their rich human nature and under no domination of control save that of love.

* * * *

For thine is the kingdom, and the power, and the glory, forever. Amen.

Matthew 6:13.

Book Reviews

THE UNITED NATIONS OF THE WORLD

BY HARIDAS T. MUZUMDAR

Universal Publishing Company, 20 Vesey Street, New York, 1944; 280 pp.; \$2.50

This book by a Quaker, from India, offers an unusual opportunity for us to look at the problems of world order through the mind of an Oriental thinker. Such opportunity is not often available in such comprehensive form as is this book. It is attractively printed in good type and carries a warmth which evinces the soul as well as the mind of the author.

He senses unmistakably the spiritual implications of world building and holds steadily to the principles of creative peace. Going into historical chapters of American development he portrays from them stories and their meaning as a parallel by which the unfolding present can be viewed. Likenesses and contrasts between the parallel pictures facilitates one's thinking about present problems.

It should be emphasized that this book is the product of a "soul" quite as much as of a mind. We have not really grasped the problems of men until we feel and sense their problems, for they come from the affairs of men who feel as well as think.

Here is where the "soul force" about which the author is concerned finds demonstration as surely as it does objective and intelligent treatment. The author being an intimate friend and biographer of Gandhi is led probably to a view similar to that of the great Indian sage and leader.

The book is written in a kind of informal style—something like a diary or journal of thoughts, gleaned from physical and spiritual journeys among men and their ideas. One does not so much

read this book, rather he holds conversation with the author.

But in the mind of this reviewer, he must say frankly that he does not agree with all of the assumptions of Dr. Muzumdar. For instance, he cannot agree that the reason for America's refusal to join the League of Nations was her saintly concern not to mix with the evil power policies of Europe. The author is entirely too certain of American idealism as the controlling motive for her actions. One quickly discerns the author's differing attitudes towards America on the one hand and Great Britain on the other. But that is his sincere opinion and should be interesting to any reader.

Dr. Muzumdar offers here a plan for organizing the nations, utilizing what he calls "soul force." Certainly that field has not been exploited by anyone else. Buy and read this important book in which the ideals of creative peace are put into a plan of action.—E. T. E.

PLAINFIELD QUARTERLY MEETING

Merle Davis, representing the Five Years Meeting Mission Board, talked on "Relief Work in Jamaica," at Plainfield Quarterly Meeting, November 9, at Second Friends Church, Indianapolis. He told of the physical relief needed because of the hurricane which swept the Island during late summer, causing approximately five thousand dollars damage to schools, churches, parsonages and other property under Friends supervision. People of Jamaica arranged to meet about three thousand dollars of the expense of rebuilding, he related, and the remainder was to be provided at once through the Mission Board. The spiritual need of the people of Jamaica is big, Merle Davis said, especially since the people there are so responsive and so anxious to know religion and all that it offers. The greatest relief we can give, he concluded, is direct help in bringing Christianity to Jamaica, and backing this help with a Christian America.

Glen Rinard, chairman of the Western Yearly Meeting Stewardship Committee, told of the need for stewardship teaching. "We cannot have proper stewardship of money unless we have proper stewardship of heart," he said. Donald R. Kellum and Margaret Stephenson Moore, Clerks, presided, and Charles Wilson, pastor of Second Friends church, led a devotional period. Edna Thompson and Edna Albertson sang "Tell Me His Name Again," a song written because a woman in China appealed to a teacher there, "I know He has saved me, but tell me His name again."

GIFT SUITCASES
IN ENGLAND

More than three hundred little suitcases, each displaying the large red and black star of Quaker service, travelled to England during 1943 and early 1944. In each suitcase was an outfit for a child, a few toilet articles, towel and wash cloth, perhaps a book or doll or ball, pencil and paper. They were sent by some American children to the children in the English Quaker hostels—children evacuated from their homes in the cities.

From River House Hostel in Broxbourne, where there are four families, the Quaker worker wrote:

“It was pure joy on the faces of the children this morning when they saw their cases. It was just like Christmas morning. . . . I am sure you will get a letter of thanks from each mother or child, even Joe S. . . . He was really thrilled with his case. Joe, who is fourteen, is usually rather a problem but his case contained a pen knife!”

RURAL LIFE CONFERENCE

The third annual Rural Life Conference of the three historic peace churches will be held at Bluffton College, Bluffton, Ohio, December 8-9. Farmers, farm women and rural ministers are especially invited. Resource leaders for the conference include: Dr. Winfield Fretz, Akron, Pa., Mennonite Rural Leader; Carl R. Hutchinson, Ohio Farm Bureau, Columbus, Ohio; Dr. I. W. Moomaw, Manchester College, Rural Leader in the Church of the Brethren; Lynn Rohrbough, Cooperative Recreation Service, Delaware, Ohio; Dr. J. P. Schmidt, Ohio State University; Rev. William Stauffer, Sugar Creek, Ohio. Dr. Guy Hershberger, Goshen College, Goshen, Indiana; Dr. Ledwyn van Kershberger, Grailville School, Loveland, Ohio; and Errol T. Elliott, Richmond, Indiana, Editor of THE AMERICAN FRIEND.

HUNGER IN FRANCE

The Quaker office in Geneva cabled, on September 6, to report that through the cooperation of the International Red Cross, they were able to make a substantial shipment of food to Paris for Quaker distribution. This shipment will meet some of the urgent food needs in the city. Particularly, the Swiss purchases have included substantial quantities of milk.

The Quaker Center in Paris has been carrying on relief work in nearby prison and internment camps for the past three years. This kind of work will be greatly increasing during the coming months; hundreds of people are being daily in-

terned, and new camps are being opened all over France. Money, food, and clothing must be found for this work, for destitute refugees cannot be turned loose without sustenance, nor can the new prisoners be neglected.

A recent communication from a Quaker worker in Toulouse says: “The main work we do now is the supplementary feeding centers for children and students. What do you say to boys about five feet six inches tall, weighing just over one hundred pounds? As our stocks are so low we are only keeping the medical cases.

“‘It is especially the fats that are missing. We tried to cut the daily ration down from 35 oz. to 17½ oz., maintaining the ration of dry vegetables or rice at 5 to 7 oz. daily, five times a week, but they had practically all lost weight during that period.’”

C.P.S. FACES DISCRIMINATION AGAINST JEWS

A temporary restriction of all transfers in Friends Civilian Public Service, resulting from American Friends Service Committee refusal to recommend applicants for a special service project practicing religious discrimination, was withdrawn on November 1 by Selective Service. The SSS order, according to a memorandum prepared by Louis W. Schneider, Assistant Executive Director of Friends, CPS, resulted from “the lack of a mutually clear understanding between AFSC and Selective Service concerning the negotiation” underway between AFSC and the Extension Division of the University of Delaware.

When the Extension Division, in seeking dairy testers for the State of Delaware, stipulated that the workers “should not be Jewish,” the AFSC promptly replied that “in view of the long-established religious principles of the Society of Friends and the basic law of the country granting equal rights to all men regardless of race, creed, or color, we are not prepared to recommend these positions to men in our camps so long as this discrimination exists. We regret this particularly because we feel that there is opportunity for valuable service in such work. We hope very much that this discrimination may promptly be removed.” At present writing, a fully satisfactory understanding has not yet been reached between AFSC and the acting Associate Director of the Extension Division, who has handled negotiations for the State of Delaware.

We pay any price for war, but we expect peace to come down like a dove and land on our shoulder for nothing. Is it worth so little to us?

FROM HERE AND THERE

John Morgan and Philip Steer, CPS Unit Number 49, are prepared to furnish Christmas greeting cards at seventy-five cents a dozen, or six dollars per hundred. They are designed and prepared by them, making the greetings warmer and less formal than the usual cards on the market. They may be addressed for samples or orders at the Philadelphia State Hospital, Philadelphia, Pa.

* * * *

George R. Watkins, a Waldport, Oregon assignee, was killed instantly on October 12 while felling trees on a road construction crew. According to a report from the camp, he and another assignee were bringing down a tall hemlock. In falling, the tree’s swinging two-foot butt first knocked him to the ground, then dropped on his head.

Watkins, thirty years old, was a member of the Free Pentecostal Church, and was a railroad track worker before his introduction into CPS, February 4, 1943. He is survived by his wife, Lois Watkins, of Athol, Idaho, and his parents, Mr. and Mrs. Robert Watkins, of Bluffton, Ohio. His death is the sixteenth in CPS.

* * * *

The United States Tax Court has confirmed again the long established rights of cooperative corporations, and of profit business corporations also, to make, “tax free to the corporation,” return of overcharges to patrons, where the corporation is compelled by its by-laws to return the money saved.

The opinion of the Court was given in a case brought against United Cooperatives, Inc., of Alliance, Ohio, by the Commissioner of Internal Revenue.

* * * *

A ton of clothing per week is reported by the Mennonites as coming into their headquarters of Newton, Kansas. This is from the Mid-west only.

* * * *

Apparently atrocity talk can cut both ways. The issue of *Life* showing an American girl examining the skull of a Japanese killed in battle, sent by her boy friend in the Pacific, has reached the Japanese. They have also picked up the story about an American soldier who mailed to the White House a letter-opener made from the bone of a Japanese soldier. Japanese propagandists, naturally ignoring the protests of American religious leaders against the “skull-and-bone” incidents, have adduced these items as typical of a race of “western barbarians.”

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

IF YOU DON'T WANT PEACETIME CONSCRIPTION

In the midst of war, the people of the United States are asked to saddle themselves with permanent post-war military conscription. Friends are opposed to this, and in the recent Conference held at Richmond, Indiana, said so plainly. "We call upon the President, the State Department, and the Congress," said the Conference, "to work for an international agreement for the abolition of military conscription and also for the universal reduction of armaments."

At the same Conference, Friends worked out a program of action through Friends Meetings and in the local community. It is necessary now to implement this program. We all agree that this legislative issue is of utmost importance and is deserving of our best effort. It will take time and energy, but all Friends, together with their Peace Committees and other interested groups, will want to move forward rapidly, keeping in mind always that final decisions are made in Washington.

Friends know this is not a time to cower behind some sheltering rock and wait until the storm blows over. The true Quaker adventurer always lives and works in the shadow or the center of the storm. In this tragic hour, God expects us to help calm the violence, help clear up the wreckage, and lead men back to a sane way of life. One way to do this is to make sure that present efforts for world peace and organization are not made insecure by large post-war military establishments.

THINGS TO DO NOW

1. *Become well-informed*
2. *Visit or write your Representatives in Congress and both your Senators*
3. *Work in and through your local Friends Meeting*

Bring a speaker to your Meeting
Hold a conference or forum
Have the conference group send a statement to Washington
Have literature available at the Meetinghouse at all times
Mail literature to each member of the Meeting

Have the Peace Committee from a sub-committee of Young Friends to work on the problem

Supply C. P. S. men with literature which they can send out with personal letters

Send material to members in the armed forces

Get the help of local C. P. S. units in your campaign

4. *Churches in the community*

Strengthen the hands of all local church leaders

Contact pastors; urge action through their churches

Talk with ministerial associations

Suggest meetings with other church committees for discussion

Talk to Ladies Aids, Young Peoples groups, etc.

Encourage use of material from the Federal Council of Churches and other denominations

Ask church groups to support and encourage their denominational leaders to take political and educational action

Work through all Sunday School departments

5. *Schools*

Friends children should feel a special concern for their school

Contact school officials and teachers

Interview juniors and seniors in high schools

Encourage debates and essay contests

Hold periodic group discussions

Send letters to teachers quoting statements of educational groups opposing conscription

Distribute literature in schools and colleges

Contact and activate local Parent-Teachers Association (The National Congress of Parents and Teachers has already made an anti-conscription statement)

6. *Town and Community Organizations*

Many Friends are members of community groups like the following:

Rotary Clubs, Kiwanis Clubs, Lions Clubs, etc.

American Legion and other patriotic groups

League of Woman Voters

Council of Churches

Council of Social Agencies

Chamber of Commerce

Farm Bureau, Grange, etc.

Local labor unions

Work through the organizations to which you belong

If possible, see the head of every civic organization in your community, put literature in his hands, urge that the issue be discussed and action taken.

7. *Conferences*

Get together the leaders of significant groups—religious, labor, farm, etc., in regional or area conferences.

8. *Newspapers*

See the editor and enlist his support
Send in material that can be quoted, especially material from men overseas

Write to newspapers

Use paid advertising

9. *Libraries*

Arrange material on both sides of the question on special shelves

List leading books and pamphlets on the subject

Display books and magazine articles open at important pages

Have a good supply of literature on hand for free distribution

10. *Radio*

Use your local radio station at every opportunity

Give talks, hold panel discussions, interview leading citizens

11. *Literature*

Distribute literature widely—house to house, in barber shops, doctors' offices, on the street corner

Mail to your friends with a personal letter

A little ingenuity here will work wonders

12. *Political organization*

Go in person to your precinct committeeman and discuss views. Enlist his help.

13. *Make a survey of your community*

to determine the people who mold public opinion. Share with them your concern and get their help.

As you implement the above suggestions, keep in mind that the essence of Quaker strategy is to demonstrate the power of peace in your own life.

From the Conference of Friends, Richmond, Indiana—Reported by

HAROLD CHANCE.

One out of three voters must change his mind. At least one House of Congress must vote against it.

"PRIMER" FOR INCOME TAX

Fourteen frequently asked questions about the new income tax procedures effective in 1945 are answered in "A Primer on the Churches and the Income Tax" recently published by the Federal Council of Churches. Prepared by Dr. Benson Y. Landis, Associate Secretary of the Department of Research and Education of the Federal Council, the "Primer" is designed primarily as an aid to ministers, lay officials of local churches and church members, for use in the local church. Write for this to: The Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

QUAKERDOM AT LARGE

A. Ward Applegate, minister of the Wilmington, Ohio, Friends Meeting has been invited to preach the sermon in the "Church By the Side of the Road" program over W.L.W., Cincinnati, on December 10 from 8:30 to 9:15 a.m., E.S.T.

* * * *

Believing that the twenty-five cent, paper bound, pocket-size books are purchased widely and read, the Abingdon Press is preparing a series of sermons in this medium for the popular market. Friends Rufus M. Jones and Elbert Russell will have sermons in the series.

* * * *

An autobiography of the life and religious experiences of James Henderson, has been published by Ohio Yearly Meeting of Friends, Conservative. They are for sale at ninety cents paper cover, \$1.35 cloth binding, by The Book Committee, Howard F. Hall, Barnesville, Ohio.

* * * *

Friends everywhere will be interested in knowing that Alexander Purdy, long associated with Hartford Seminary Foundation as Hosmer Professor of New Testament Exegesis, has been made Acting President of the Foundation upon the resignation of Dr. Robbins Wolcott Barstow.

* * * *

Sewing groups, wishing to do work on clothing for relief in all parts of the world, should write for ideas and instructions to the Clothing Committee, 20 South 12th Street, Philadelphia 7, Pa. They have literature prepared by National Needlecraft Bureau which will be very helpful.

* * * *

The needs of families, dependents of CPS men, will be \$25,000 this year. An appeal for this purpose is being made by Civilian Public Service headquarters. Friends will remember that the provisions of the G.I. Bill do not include conscientious objectors in any way. But the present need is particularly acute.

* * * *

George J. Edick, member of Plainfield, Indiana, Meeting, was elected state representative to the Indiana General Assembly on November 7. He fills the seat ably held for two terms by John Kendall of Danville meeting, and Mr. Kendall moves to a seat as state senator from Hendricks, Morgan and Owen counties.

* * * *

On December 1 and 2 the American Friends Service Committee will hold their sessions in New York City. All

meetings, except the one on Saturday evening, will be held at the Twentieth Street Meetinghouse. The Saturday night meeting will be held at the Fifteenth Street Meetinghouse. Inquiries should be addressed to Friends Center, 144 East Twentieth Street, New York, 3, New York.

* * * *

Friends of Edward and Marion Kelsey will be glad to know that as they came to the prison at Lewisburg, where their son, Philip, has been confined as a conscientious objector, he was paroled. He left with his parents that day to enter the Massachusetts General Hospital as an assignee. The Kelseys have very recently returned from Palestine. They plan to do some itinerating among Friends for the immediate future.

* * * *

The Friends Girls School in Tokyo is now known as "Friends' Saints Girls School" according to Edith Sharpless, who has recently been repatriated from Japan to America. Minnie Bowles says, "The President of the School, Mrs. Toki Tomiyama, is a thorough Friend. There is a strong Quakerly spirit in the School of more than five hundred girls. We learn from Edith Sharpless that the numbers keep up even in these difficult times. The School is going on doing fine work." The hill on which the school stands means "Saints."

NEWS OF OUR MEETINGS

Russiaville, Indiana, Meeting of Friends has entered a subscription to THE AMERICAN FRIEND for all of their members away in service. They were concerned that the William Penn anniversary issue also should be sent.

* * * *

William Merton Scott, pastor of the Gate, Oklahoma, Friends Meeting, attended the American Friends Service Committee meeting recently held in Richmond, Indiana. Ten of the young people of Gate Meeting were in attendance at the sessions of the Mid-west Conference of Young Friends held at Friends University at Wichita, Kansas, November 9-12.

* * * *

Traverse City, Michigan, Friends Meeting placed a copy of "Are We Ready?" by Rufus M. Jones, in each family. This Meeting also observed November 12 as World Fellowship Sunday. Friends there are scattered more widely than in most of our Friends Meetings.

Some members live as far as forty miles distant—and they are not all "non-resident." They get occasional calls from the minister, Chester B. McKean.

* * * *

Indiana Yearly Meeting Committees met October 3 at Muncie for organization and planning of their work. This has resulted in a call to all Meetings of the Yearly Meeting to do the same with their local Meetings and Committees. One of the Quarterly Meetings taking their task seriously is Fairmount. They are surveying their field quite thoroughly by questionnaire and study. Murray S. Kenworthy as Yearly Meeting Secretary directs the planning.

* * * *

A committee, under the chairmanship of the Florida Avenue Meeting Secretary, has just engaged Mr. and Mrs. Barrett of Walla Walla, Washington, as the directors of a Washington, D. C. hostel for Americans of Japanese ancestry. Mr. Barrett is a business man who, in the true spirit of sacrificial service, is volunteering his services. The hostel committee is functioning as a part of the Washington Committee on Americans of Japanese Ancestry, Inc., the chairman of which is the Reverend F. Nelson Schlegel.

* * * *

At Belvidere, North Carolina, Piney Woods Friends, during the Sabbath School hour, observed the William Penn Tercentenary on October 29. Five members presented the life and principles of William Penn, quotations from his writings, and a most interesting account of a personal visit to the Jordan's Meetinghouse and surroundings, burial place of Penn. By invitation from the minister of the Meeting, Ben Millikan, a Methodist layman, gave a stirring and challenging message on temperance during the worship hour.

* * * *

Gate Meeting was visited by Charles Thomas, Secretary of Young Friends Work of the Five Years Meeting. His message and fellowship were much appreciated. Gate Meeting also enjoyed a visit from Chase Conover and family who stopped on their journey from Indiana to California. Gate Friends extend a cordial invitation to Friends traveling across the continent to stop for a visit. Gate is on United States Highway 64 and can be reached from other major highways easily. Travelers on the Santa Fe or Rock Island railroads will be met at Dodge City, or Minneola, Kansas; and

Woodward, Oklahoma, if arrangements are made with William Merton Scott or Walter E. Lewis. Homes of the community are open to provide hospitality to visitors.

* * * *

The Friends Meetinghouse at Westfield, Indiana, has recently undergone extensive repairs and redecoration, the walls of the auditorium being refinished with celotex, the class rooms and basement being redecorated and the exterior of the building painted. The expense was met by voluntary subscription. On Rally Day, October 13, Glenn A. Reece, Yearly Meeting Superintendent, spoke at three services. The noonday meal and social hour held in the basement, were followed by the service of rededication. Ralph Lawrence is minister of the Meeting.

* * * *

Marion, Indiana, First Friends are planning a special Thanksgiving service, with an emphasis on a thank offering. They suggest a tenth of the previous week's income. Their financial program has followed well the renewal of interest with the coming of Murray C. Johnson as minister.

He and Savilla Johnson moved to Marion before going on their trip to Cuba, and on their return began their active ministry. Very inspirational messages have been given in the morning periods and during the mid-week prayer services. The financial drive for the new year was helped immensely by a mimeographed news-letter which was sent out for four weeks before the drive began. This was the first year that the quota was reached on the day the drive began. Now the paper has received such a welcome that it is being continued to all the members of the church and to prospects.

* * * *

Jamestown, Ohio, Meeting, of Wilmington Yearly Meeting, observed Rally Day on October 1 with increased attendance at the Bible School and worship service. Following a fellowship lunch served on tables on the lawn, an impressive pageant, "The Things That Are Gods" was presented, with all departments of the Bible School being represented. The Missionary Society has sent three boxes of clothing to the American Friends Service Committee for distribution. The mid-week prayer service is being held in the homes of members, resulting in increased attendance. On October 29, World's Temperance Day was observed. The annual Prince of Peace Contest was held on November 5. Audry Brown was given first place with Robert Brown as alternate representative to the Greene County Contest. Letters have been sent to Congressmen by the Monthly Meeting

and individuals opposing compulsory peacetime military training.

* * * *

Puget Sound Quarterly Meeting held its fall session in November at Everett, Washington. On Friday evening a large choir furnished special music and a young attendant at the State Reformatory at Monroe described personalities of the boys of that institution. At the business session on Saturday morning, reports were given by two delegates who had attended Yearly Meeting. Floyd Schmoie contributed much from his recent ten thousand mile trip made in the interest of the Service Committee. Visiting Friends in attendance were Caroline Shipley, Rachel Pickett and Eleanor Taber. Everett Friends are going forward under the leadership of the young Friends in charge, Arthur and Fern Roberts. Added attention is being given to young boys of the community, who meet with the pastor for group conference and activities. A nursery has been added for the young children.

* * * *

On October 22, the young people of Wabash Meeting took charge of the morning worship service, which was planned around the William Penn Tercentenary. Impetus was given their plans at the Young Friend's banquet held at Yearly Meeting time. A choir of twenty voices led in the singing of hymns and provided special numbers. Robert and Eugene Stouffer gave the scripture reading and prayer. Dick Early then told the story of the life of William Penn, touching on his acceptance of Quakerism in spite of persecution, his wise treatment of the American Indians, and told of episodes in his life not generally known. It was felt that those who heard this talk could say of William Penn, as it was said of John Milton, "Thou shouldst be living today. The world has need of thee." At the invitation of Parvin Bond, these young people went to White's Institute on October 29, where they gave the program for the instructors and three hundred young people and children.

* * * *

One of the very interesting Friends communities in New England is the Fort Fairfield Meeting in the extreme northern part of Maine. This Meeting is located in the heart of the far-famed Aroostook County region, one of the greatest potato producing sections of the United States. It is a community of prosperous farmers in whose homes visiting Friends are received with most cordial hospitality. Friends here are few in number and are far separated from other Friends, being about two hundred miles from any other Friends Meeting and, while no regular services

are held, the little group has remained true to the Quaker faith, and is loyal in support of the Yearly Meeting and Friends work in general.

This Meeting was recently visited by a group of Friends consisting of the Yearly Meeting Superintendent, James A. Coney; Elsie Coney, his wife; Myron and Ruth Jenness of the Gonic Meeting, New Hampshire; and Harvey Jones of South Durham, Maine. Two very helpful meetings were held on Sunday, which were well attended by an appreciative audience, and on Monday evening, James Coney showed moving pictures of Friends work in the Tennessee Mountains. This meeting was also well attended in spite of quite a severe snow storm. Monday afternoon, the temperance film, "He Went Straight Home," was shown in the public school.

* * * *

Oskaloosa Quarterly Meeting was held at Grinnel on November 4 with good attendance. Anna Spann, Quarterly Meeting Evangelistic Superintendent, had charge of devotions of the Meeting of Ministry and Oversight. John Harvey, pastor of College Avenue Meeting of Oskaloosa, spoke at the meeting for worship, continuing the thought of evangelism. In the business session, the treasurer of the Quarterly Meeting, reported some adjustments in finance that were made at the Yearly Meeting. The Clerk called attention to a recent radio broadcast which commented on the work and writings of Rufus M. Jones. Earl J. Prignitz, minister of New Sharon Meeting, led the devotions for the period. The Public Morals Department had arranged for a review of the book, *Wrecking the Eighteenth Amendment*, by a Keswick high school girl.

The Quarterly Meeting paused in honor of the passing of Dr. Edgar Stranahan, former Clerk of this Meeting, and of Iowa Yearly Meeting, and also in honor of Frank Earhart an elder in College Avenue Meeting.

The Woman's Missionary Society held their meeting during the noon hour, with Ada Williams leading the devotions. Reports from various Monthly Meetings indicate that good work is being done in study programs and work projects. The newly organized Society of Albia had charge of the program, and the Tennessee Mountain work was the field chosen for this meeting. A delicious carry-in luncheon was served under the direction of the Grinnell Meeting.

* * * *

Much interest has been shown by Plainfield, Indiana, people in a teachers' training course which began November 8 and covers a five-week period. In line with Western Yearly Meeting suggestion and local Meeting need, the course embraces training in beginner-primary

division by Eva Kuhlmer, children's superintendent of the Indiana Council of Religious Education; junior-intermediate work, Myrtle Bartley, Indianapolis; and young people and adult units, Milo S. Hinckle, pastor of Plainfield meeting.

A series of Sunday evening study group meetings, with Milo S. Hinckle as leader, are well attended at Plainfield. Discussion centers around a general survey of the Bible, its background, how it came to be in its present form, its various translations, and related themes.

An average attendance of fifty is noted by Plainfield Monthly Meeting. Fellowship suppers precede the meetings. Cora B. Vestal is clerk.

The Quaker Home Builders, organization of young women of the Plainfield Meeting, plan to give the proceeds of their Christmas bazaar, scheduled for December 2, to the fund for building a new Christian Education and Recreation building for Plainfield Meeting. Need for the building became apparent some-time ago, with increased attendance at Sunday school and other related meetings. The young women started the fund and have contributed generously, and their enthusiasm has been projected throughout the Meeting, with other contributions received and pledges made. Tentative plans for the building have been drawn, and consent of Western Yearly Meeting trustees given for erection, with actual work pending availability of materials.

A Thanksgiving community sing, with all Plainfield churches cooperating, was held at the Friends church on November 19. Rev. and Mrs. E. A. Stratton, noted Mooresville song leaders, directed the music, and Amy Cleary Morrison, Indianapolis organist, was accompanist.

* * * *

Friends in Columbus, Ohio, are holding a service in observance of the William Penn Tercentenary on Sunday, December 10, at 2:10 p. m. at the Friends Meetinghouse on Highland Avenue. Dr. Harlow Lindley will give the principal address, and other speakers will be Louis Tabor and Dr. Elmer Hockett.

Recent word indicates that, due to widespread opposition, action on peace time conscription will likely be postponed until after the first of the year. A flood of letters from churches and educators are reported as the reason for postponement. It is reported in the daily press that the war department will "attempt to educate the public further on the subject with the hope that the necessary legislation can be enacted" by the new Congress, meeting in January.

BIRTHS

DAY—To David and Olive Day, a daughter, Frances Lucille, on November 4, at Penn-Craft, East Millsboro, Pa.

HINSHAW—To Cecil and Pauline Hinshaw, a daughter, Elizabeth Ann, on November 5, at Oskaloosa, Iowa.

HOLLINGSWORTH—To Isaac Allen and Helen Butler Hollingsworth, a daughter, Peggy Ann, on November 4, at Russia-ville, Indiana.

JONES—To Edmund and Adalyn Purdy Jones of Swarthmore, Pa., a daughter, Linda Margaret. Adalyn Jones is the daughter of Alexander and Jeannete Purdy, and a member of the Hartford Meeting.

MARRIAGES

COMBS-ELLIOTT—Harriet Alice, daughter of Errol T. and Ruby M. Elliott, and member of the West Richmond Friends Meeting, Richmond, Indiana, to Lyman Perry Combs, son of Thelma Combs Cleghorn, Indianapolis, Indiana, on November 18, at Tonopah, Nevada.

DEATHS

BAKER—Mary Catterson Baker on October 12, following a brief illness. She was a student at Earlham in the early nineties. Except for short periods, she always lived in Westfield, where she was a member of the Friends Meeting. A few weeks ago she and her husband, Alden H. Baker, celebrated their fiftieth wedding anniversary. Besides the husband, she leaves a daughter, Esther Stalker; a son, Judge John George Baker of Orlando, Florida; and five grandchildren.

COX—Hannah A. Cox at Anderson, Ind., on Nov. 12, at the age of eighty-two years. She was a native of Dublin, the daughter of Joseph and Rachel Cox, and was a lifelong Friend. She attended Earlham College and taught school for a number of years, following which she was connected with orphan's homes. John Compton, her pastor, was in charge of the services, burial being made at Dublin. Surviving are a sister, Rachel Elabarger of Muncie, Indiana; a brother Thomas M. Cox, of Anderson, Indiana; two nieces, Carolyn Cox of Richmond, Indiana, and Elizabeth Beall of Riverside, Illinois.

MAGNER—Adah Belle Magner, the daughter of George and Alice Wilbur Colegrove of Olean, New York. She and her husband attended Cleveland Bible

Institute and together served several rural pastorates before taking up work under the Friends Committee on Indian Affairs, working with the Osage Indians at Hominy, Oklahoma, for four years. After serving other rural pastorates, she and her husband went to live at Ponca City, where she passed away on the 15th of October. Charles O. Whiteley was in charge of the services. Survivors are the husband, William O. Magner; a son, Carlton; and four grandchildren; also two foster daughters, Ponca Indiana twins, Mrs. Archie Whitewater and Adeline Walters.

SIMONDS—Nellie M. A. Simonds at Traverse City, Michigan, on October 20. Much of her life had been spent as a Methodist pastor's wife, but a short time before her death, she and her husband returned to Friends. Chester B. McKean, her pastor, was in charge of services. She is survived by her husband, Edson A. Simonds.

COOK NEEDED

Must have a cook by December 15 to supervise eight later teen-age girls in employees' kitchen in White's Institute. Menus are prepared by a dietitian. Contact Parvin Bond, Wabash, Indiana, at once.

WANTED TO BUY: PAINTINGS BY EDWARD HICKS, Bucks County, Pa., Quaker Artist (1780-1849). Kindly describe subject, condition and state price. Robert Carlen, 323 South 16th Street, Philadelphia, Pa.

WHEAT GERM FOR VITALITY

Are you run down? Do you need a "lift"? Possibly your diet is lacking in enough vitamin B-1. Enrich your food with two heaping tablespoons daily of Hayden's Wheat Germ. Mail me \$1.00 (\$1.15 west of Rockies) for four 10 oz. packages, fresh from the mill. Perry Hayden, President Hayden Flour Mills, Dept. AF, Tecumseh, Michigan.



"Let their learning be liberal. Spare no cost, for by such parsimony all is lost that is saved; but let it be useful knowledge such as is consistent with truth and godliness."

—WILLIAM PENN.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAIN 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a.m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.

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